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Life of Archbishop Sancroft; abridged for the Christian Journal from a Review of his Life, by Dr. D'Oyly, in the British Critic.

(Continued from page 36.)

Dr. Sancroft continued at St. Paul's for thirteen years, attending with meritorious industry to the immediate duties of his station, and embracing every opportunity afforded him of promoting the interests of the Church, and of religion in general; when, on the decease of Archbishop Sheldon, towards the close of the year 1677, he was raised, very unexpectedly to himself and the public, to the archiepiscopal throne.

"It is the most probable supposition that he did not owe his exaltation in any degree, if at all, to private favour or recommendations, but principally or entirely to his character, which pointed him out as the person best qualified to adorn the station, and to support its dignity. It is stated, and probably with truth, in a narrative of his life,* that his zeal, candour, and learning, his exemplary behaviour in a lower state; his public spirit in so many scenes of life, his constancy in suffering, his unbiassed deportment, all concurred to recommend him as a fit governor of the church in that turbulent age."

Bishop Burnet injuriously insinuates that Sancroft owed his elevation to the opinion entertained by the court, "that he was a man who might be entirely gained to serve all their ends, or, at least, that he would be an unactive speculative man, and give them little opposition in any thing that they might attempt, when they had more promising opportunities."† But such remarks, which call forth the just indignation of Dr. D'Oyly, reflect more disgrace upon

the historian, than on the calumniated primate. We have hitherto found no action of his life recorded which induces us to believe, that any thing could have gained him over to serve an illegal purpose; or that he would so far forget the duties of his station, as to become an inactive spectator of designs tending to the injury of that Church, of whose interests he was now become the spiritual guardian. It is indeed probable that the Duke of York may have preferred him to others, whose situation in the Church had given them opportunities which Sancroft never enjoyed, of opposing the intrigues of the Roman Catholic faction at court. And as Bishop Compton, who was personally obnoxious to the Duke on this account, had been named as likely to succeed to the vacant Archbishoprick, he might have been instrumental in promoting Sancroft's elevation, rather with a view to the exclusion of an active opponent, than to the appointment of one whom he could hope to make the tool of his purposes. Certain it is, as Dr. D'Oyly observes, that, if the Duke of York, or any other person recommended him to the primacy under such a view of his character as Bishop Burnet represents, they were completely deceived: for it was afterwards sufficiently proved, that he was deficient neither in zeal nor in exertion; and that the government of the Church was intrusted to a watchful guardian of its welfare, and an intrepid defender of its rights and privileges.

Widely are they mistaken who imagine that the primacy of the Church of England is, at any time, a station of dignified ease or a mere splendid sinecure. Even in the most tranquil times, it entails upon its possessor duties of the most arduous kind; and a responsibility from which the firmest mind might be excused from shrinking. But

* "See Lives of English Bishops, by Nathanael Salmon.—p. 60."

† "Burnet's Own Times, vol. i. p. 392."

Sancroft was raised to this perilous dignity at an hour of peculiar difficulty; when the reigning Monarch was deeply, and as it has since appeared, justly suspected of attachment to the superstitions of the Romish communion; and the presumptive heir to the crown was known to be a bigoted member of that corrupt Church.

It has been incontrovertibly proved, that Charles II. was at this time, not only himself in secret a member of the Romish Church, but that he was actually engaged in a plan to establish that religion in his kingdom. It is true, that the whole of the immediate and pressing danger was not then fully known; and that the fears of the nation were more excited by the open apostacy of James, than by the more concealed, and perhaps less sincere predilections of his royal brother. Charles had probably little serious intention of carrying the nefarious design into effect, for which he consented to become the pensioned hireling of a foreign despot. His primary, perhaps his only object was the acquisition of those sums which were necessary for the support of his guilty pleasures, and to maintain the herd of flatterers and profligates by whom he was surrounded.

But the Duke of York was in earnest in the cause he had undertaken; and he was sure of the connivance and secret countenance, if not of the open and active assistance of the King. Few situations could be less enviable than that of the primate; who had to maintain his ground, and support the cause of the Church, against the example of a licentious court on the one hand, which threatened to sweep away the very semblance of religion; and the indefatigable hostility of the popish emissaries on the other, who were striving to build up their own bloody and intolerant superstition on its ruins.

One of the first undertakings in which Archbishop Sancroft engaged after his elevation, shewed, that discouraging as were the prospects around him, he was not inclined to be an inactive observer of the measures of the court; though, perhaps, it exhibited his Christian zeal in a more conspicuous light than his knowledge of human nature. His anx-

ious desire to avert the evils, both civil and religious, likely to be entailed on the nation by the Duke's devoted attachment to the Romish faith, induced him to make an attempt at his conversion. And having gained the King's permission, who suggested, that the aged Bishop of Winchester, Dr. Morley, would be a proper person to be associated with him on the occasion, he solicited and obtained from the Duke the favour of an audience for the purpose.

Dr. D'Oyly now proceeds to relate several instances of the zealous attention to the various duties of his high station, which the Archbishop seems uniformly to have displayed. He was anxiously desirous to prevent the intrusion of improper persons into holy orders; and to provide, as far as the circumstances of the Church permitted it, that all who officiated in her sacred ministry should be possessed of revenues sufficient, at least, for their decent maintenance. With these views, he issued judicious directions to his Suffragans, respecting testimonials to be granted to candidates for holy orders; and, in a letter addressed to the Bishop of London in 1680, to be by him communicated to the other Bishops, he earnestly recommended an immediate and effectual compliance with the act of the 29th Charles II. c. 8, by which it was enacted, that

“Under all renewals of leases of rectories or impropriate tithes, where an augmented sum should be assigned for the maintenance of the minister, such augmentation should be perpetual.”

The measure which he thus pressed on others, he carefully pursued himself; and his biographer has recorded six instances, in which benefices in the gift of the See of Canterbury were augmented by the liberality of the Archbishop. Nor was he wanting in vigour and firmness, when it became necessary to enforce the discipline of the Church. A remarkable example of this is mentioned by the author, in the suspension of Dr. Thomas Wood, Bishop of Litchfield and Coventry, from his Episcopal functions, on account of his neglect of his diocess, and other misdemeanors.

“About the end of the year 1684, a

communication was made to the Archbishop from Dr. Covel, then resident at the Hague, as chaplain to the Princess of Orange, at the suggestion and instigation of some persons there, recommending an attempt at the formation of a public league for the defence of the Protestant cause. Nothing more is known respecting the particulars of the plan, or the characters and motives of the persons who were forward in moving it, than is unfolded in the letter of the Archbishop to Dr. Covel, and Dr. Covel's reply. The Archbishop's letter exhibits a striking proof of that cautious wisdom, and sagacious insight into human characters, for which he was so singularly distinguished; and Dr. Covel's reply clearly shows, that the view which the Archbishop took of the motives which led to the communication was perfectly just."

The Archbishop's letter will be read with considerable interest. It shows, that he had not been an inattentive observer of the characters of those, with whom his elevated station had obliged him, now for six years, in a certain degree to associate; and it proves that he was well aware of the utter hopelessness of any such project, under existing circumstances, as he was urged to recommend. The following anecdote, which he relates of himself in this letter, may be amusing to our readers; and it affords an instance, that the Archbishop was by no means deficient in that readiness and self-command which it is so requisite for persons in high stations to possess.

"And now, upon this occasion, let me tell you an adventure which befel me some years since. There came to dine with me a foreign ambassador from one of the northern crowns, who, after dinner, threw this blunt and abrupt question at me; 'Why do you not persuade the King to put himself at the head of the Protestant league against France?' I answered him, as was meet, with questions: and why do not you, in order hereto, persuade your King, from whom it should begin, forthwith to adjust all differences with his neighbouring kings? They are brethren of the same confession, worship, and discipline; nearest neighbours, yet most

deadly, implacable enemies, that omit no occasion on either side of ruining and destroying one another. Since, therefore, you have put me on the why not; why do not they appoint the best and wisest men of both kingdoms, a committee de finibus requirendis, in the first place; and, in the next, to arbitrate all things in question between them; and, in fine, to establish a firm, holy, and inviolable league, offensive and defensive, betwixt them and their kingdoms for ever? And, this being done, why should they not put over to the other side, and persuade into this blessed harmony, which one would think should not be difficult, those mighty princes on the opposite shore, with the rest all over Germany? And when you see such a body of a league prepared, it will be more seasonable to inquire, and more easy to find, who shall be the head. The ambassador answered not my question, nor was I any further troubled with his."

The prospects of the friends of the Church of England, at the commencement of the new reign, were gloomy and discouraging. When then the king, contrary to all expectation, in his first speech to the Privy Council, expressed in strong and unequivocal terms his gracious intentions of favouring and supporting the established religion, the heads of the Church hastened to return their humble thanks for his Majesty's goodness; feeling it doubtless to be their interest, as well as their duty, to place the royal promises publicly upon record, and thus, as far as was in their power, ensure their fulfilment.

But, whatever may have been the satisfaction excited by the unlooked for declarations of James, in favour of the Church, it was soon removed by his actions. The tendency of these could not be mistaken; and when he was seen surrounded by Popish counsellors, and pursuing measures which, while they raised the hopes, and awakened the arrogance of the Roman Catholic priesthood, foreboded approaching and speedy ruin to the Protestant establishment, the eyes of all reflecting men were opened; and the clergy, as it became them, were the first to see, and seeing, boldly to repel the danger. The eager-

ness with which the Papists endeavoured to propagate their tenets, was met by a corresponding activity on their part; and while the press teemed with learned and judicious treatises, in which the great principles of the Reformation were ably defended; the errors of the Roman Catholic faith were so clearly pointed out from the pulpit, as to oppose powerful obstacles to the advancement of the King's designs.

The steady and spirited refusal of the clergy to read the declaration for liberty of conscience, the temperate but effectual resistance made by the bishops, their imprisonment, trial, and final triumph, are related at some length: and Dr. D'Oyly, by introducing from manuscripts of the archbishop's, various details of the circumstances which took place during the audience granted to the bishops by the King, and when they were subsequently under examination before the Council, has made this, perhaps, the most interesting portion of his volumes.

The events which followed are well known. The King, blinded by his bigotry, and hurried on by the impetuosity of his temper, could neither perceive, nor stop to inquire into the probable consequences of further outraging the feelings of the nation, which were so strongly interested in favour of the petitioning prelates. The archbishop, and the rest of his brethren who had subscribed the petition, were summoned before the Privy Council; and after an examination, in which the temper and firmness of the prelates appear to have occasioned great perplexity to their accusers, they were committed to the tower; where their imprisonment was cheered by the reflection that they had conscientiously discharged their duty; and alleviated by the universal sympathy of the nation, and the attentions of "persons of all ranks, who, from the highest to the lowest, flocked thither in crowds, to proffer their services, to condole with them in their sufferings, to express their gratitude and admiration, and to exhort them to firm perseverance in the course they had so nobly begun." After an interval of seven days, the bishops having pleaded not guilty to the information before the judges in the

court of King's Bench, and been admitted to enter into their own personal recognizances, to appear on the day of trial, were liberated; and on the 29th of June, three weeks from the date of their commitment, they were brought to trial, and acquitted. From the congratulatory letters received by the archbishop, on this happy result of the persecution which he had so firmly endured, Dr. D'Oyly has given several interesting extracts. The following may, perhaps, be thought particularly worthy of notice, as it proves the interest which the Presbyterians of Scotland took in the stand made by the English bishops against the encroachments of Popery.

"May it please your Grace,

"It will doubtless be strange news to hear that the bishops of England are in great veneration among the Presbyterians of Scotland; and I am glad that reason has retained so much of its old empire amongst men. But I hope it will be no news to your Grace, to hear that no man was more concerned in the safety of your consciences and persons than, may it please your Grace, your Grace's most humble servant,

GEO. MACKENZIE."

"Nothing indeed," continues Dr. D'Oyly, "could exceed the enthusiastic reverence and admiration with which the seven prelates were at this time viewed by the whole nation. They were hailed as the great champions of the liberties of their country. Their portraits were seen in every shop, and eagerly bought up; medals were struck to commemorate the great occasion of their trial and deliverance; they were compared to the seven golden candlesticks, and were called the seven stars of the Protestant Church. Every thing conspired to show how strongly the public feeling was now excited by the intemperate and illegal measures of James, and gave no doubtful presage of the important change which was at hand.

"It is scarcely possible to conceive a more imprudent or impolitic measure than this of bringing the bishops to a public trial. It contributed, there can be little doubt, more than any other single event, to produce the revolution that ensued, by inflaming to an extraordinary degree the ferment in the public

mind against the arbitrary proceedings of James. The personal virtues and unoffending demeanour of the prelates, the respectful terms in which their petition was drawn up, viewed in comparison with the harshness and indignity with which they were treated, contributed no less than the popularity of the cause itself, to excite most strongly the public feeling in their favour. Even had the court party succeeded in procuring the conviction of the bishops, they would undoubtedly have lost more by the increased ferment in the public mind, than they would have gained by the triumph of success. But, as the matter really ended, covering the promoters of the prosecution with disappointment, and affording the warmest exultation to the accused, it gave confidence and boldness to the opponents of the government measures, and carried the tide of popular feeling with them, in a manner which could not afterwards be resisted." (To be continued.)

For the *Christian Journal*.

No. II.

Christian Unity.

PERHAPS no doctrine of our religion is less understood than that of unity. Some persons who claim to themselves the character of Christians, when explaining such passages of Scripture as this, "keep the unity of the Spirit in the bond of peace," confine unity to belief in the Christian religion, and obedience to the moral law; rejecting almost every thing in the Church, considered as an external and visible society.* Others go a step farther, and add to the requisites just named, the principle, that the Church on earth is a visible society, comprising all those who possess a living faith in Christ, have received the ordinance of baptism, partake of the sacrament, and have attached themselves to the ministry of some particular pastor; but consider it a matter of indifference where the pastor procured his ministerial character.† Others go still farther, and consider it neces-

sary to belong to a Church where the ministry is obtained by regular succession; but esteem it a consideration of but little moment whether the principle of the ministry is parity or imparity.* Others again add to these qualifications, the doctrine that imparity is the proper constitution of the ministry, that the three orders of Bishops, Priests, and Deacons, are of apostolical appointment, and that we have no good reason for deviating from their practice.† And, lastly, the Church of Rome adds to all these the supremacy and infallibility of the Pope, with a vast number of other doctrines and rites. Now, among such various and discordant opinions, there must be error some where. They cannot all be right, for they are each one hostile to all the others. It is absurd to pretend that we can all be in unity where our belief is so materially different. How can the advocate of imparity, who assigns to the Bishop the sole right of ordaining, of conferring the ministerial commission, be in unity with the friend of parity, who robs the priesthood of its first and highest officer, and reduces the three orders to one? How also can the Protestant be at unity with the Papist? The Protestant believes that Christ is the Head of the Church, and that the supremacy of the Pope is a false doctrine. The Protestant believes that the Scriptures contain all things necessary to salvation—the Papist says no, but tradition must be added to Scripture. The Protestant rejects the doctrine of transubstantiation—the Papist believes it. How again can those who believe that the Church is a visible society, and that a ministry and sacraments are essential to its existence, be at unity with those who reject them, and pretend to spiritualize every ordinance of Christianity? In matters like these, to differ must destroy unity. The external ordinances and rites of religion may be said to be the members of the body of Christ; and if we cut off one of the members, the rest suffer with it; there becomes a schism in the body.

* The Quakers.

† The Independents and Congregationalists.

* Presbyterians and others.

† Episcopalians.

To ascertain wherein the unity of the Church consists, and wherein it does not; in other words, what doctrines are necessary to be believed, and what rites practised, in order that we may keep the unity of the Spirit in the bond of peace; and what doctrines we may reject, in what practices we may differ, without destroying unity; must always be the earnest desire of the serious and reflecting mind. To state the truth on these points, is the object of the following remarks.

That we are bound to preserve unity, that is, to be in communion with the true Church, must be evident to any one attentively reading the Scriptures. The Church is emphatically styled *one*. It is said to be the body of Christ. And, says the apostle, "there is *one* body." Again, "there is *one* spirit, even as ye are called in one hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all." From all these expressions, we infer that the true Church is *one*, and let us remember that these are the arguments which the apostle adduces to show that we should preserve unity; for they immediately follow the command to "keep the unity of the Spirit in the bond of peace."* Again, the apostle tells us, that by *one* Spirit we are all baptized into *one* body.† Therefore, the Church being one, union and communion with it is a duty. The apostle also exhorts his brethren to avoid divisions and contentions. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the *same* thing, and that there be no divisions among you, but that ye be perfectly joined in the *same* mind."‡ In another place he tells them, that there should be "no schism in the body."

Wherein then does Christian unity consist?

It consists, 1st. In the belief of those *doctrines* that have been generally received by Christians at all times and in all places. Such are the *depravity of human nature*, the *atonement by Christ*,

his divinity, the *existence and agency of the Holy Spirit*, *justification by faith*, the *resurrection of the dead*, and a *future state of rewards and punishments*. That these doctrines are believed by almost all those who call themselves Christians, is evident to any one but slightly acquainted with the history of the Christian world. It is likewise evident from this fact, that very many confine the doctrine of unity to these points. The greatest latitudinarians, (with the exception of Socinians, whom I shall not rank with Christians,) those who extend farthest the pale of the Church, insist that belief in these doctrines is essential to constitute us members of Christ's Church. That these doctrines were likewise universally received in the earliest ages of the Church, must be evident to any one acquainted with the history of Christianity. Now, what was received in the three first centuries of the Christian æra, *at all times, in all places*, and by *all persons, semper, ubique, et ab omnibus*, it has been demonstrated must be the doctrine of the Church, and therefore essential to its unity.

Again, the unity of the Church demands that all its members receive the *ordinance of baptism*, and that children and infants, as well as adults, be admitted to this holy rite. That baptism is essential to an union with the visible Church of Christ, is a doctrine almost universally admitted by those who lay claim to the Christian character. The doctrine is likewise supported by the universal practice of the Church for many centuries, and by a vast majority of the Christian world at all times. But a difference of opinion has arisen on the propriety of admitting infants to this ordinance. One sect contends, that as infants are not capable of repentance and faith, and as there is no express command in Scripture to baptize them, they ought therefore to be excluded from the ordinance. To this we reply, that as it was the practice of the Jewish Church to admit infants to circumcision, and as there is no express command given by the Apostles, at the time when they were ingrafting the Christian upon the Jewish Church, and abolishing many ceremonies and practices of

* Ephes. vi. 3. † 1 Cor. xii. 13.
‡ 1 Cor. i. 10.

the latter, to exclude infants in future from the Church, we think it was their undoubted intention and practice to administer the ordinance of baptism to every age. But admitting there was a doubt on this subject, judging only from Scripture, how are we to decide the case? By ascertaining the practice of the primitive Church. And here we shall find the result completely in favour of infant baptism. So universal was the practice of the primitive Church on this point, that St. Augustin and Pelagius both declare "they had never heard and never read of any, even in the most heretical churches, who denied baptism to infants."* We therefore conclude that agreement on this point is essential to Christian unity. Baptism is the door by which we enter the Christian Church. It is the only way by which we can become members of this Church. If, therefore, we exclude infants from baptism, we exclude them from the Church, and to the Church of God are his most precious promises given.†

Again, unity demands that we retain the sacrament of the *holy eucharist*. This and baptism are the only sacraments of the Christian religion. The eucharist was instituted by our Saviour just before his passion, and his command then was, "do this in remembrance of me." Baptism was instituted between his resurrection and ascension. His direction to the Apostles then was, "go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And both these ordinances were universally observed by the Christian Church for many centuries, and are still retained by nearly the whole of the Christian world.

The unity of the Church further requires, that it preserve the three orders of *Bishops*, *Priests*, and *Deacons*, in the

ministry. Tracing the history of the Church back from the period of the reformation to the first century, we find these three orders always in being. The most learned of the advocates for parity, or but one order in the ministry, admit that three orders existed in the early part of the second century, but contend that there was but one order previous to that time.* Now that at a period of the Church, when she was perhaps purer than she has been at any time since, when the fires of constant persecution had nearly purged away all her dross, so great and important a change as that from parity to imparity should take place; that the whole Christian world should unite in establishing a different and superior order in the ministry; that they should all agree to take from the presbyters the power of ordaining, and confer it upon a new officer whom they styled Bishop; and that the presbyters should submit to the relinquishment of a privilege they had previously enjoyed, and which they must have believed they acquired from the Apostles; that such a change should take place at such a period, is certainly a very strange supposition. But admitting that the change took place, would there not be the most complete evidence of the fact in the writers of that period? Would the presbyters resign a power they had hitherto possessed, and which they must have believed to be a sacred deposit made by the Apostles, without a struggle? And with the example and precepts of the Saviour fresh in their memories, would any one of them have dared to assume a power superior to what the others enjoyed, if it was contrary to Divine appointment? Impossible. The alarm-bell would at once have been rung throughout all Christendom, and those who should have dared to attempt such an innovation, would have been stigmatized as heretics, and as such expelled from the Church. But do we find that such was the case? Do we find that any convulsions agitated the Church in consequence of the alleged change? No. If it was made, it

* See Wall on Baptism.

† We say not that exclusion from the Church excludes from salvation. On the contrary, we believe that all infants will be saved. But the inference to be drawn from what has been said, is that we are bound to observe all the ordinances of God, and if parents neglect to bring their children to baptism, the fault and the punishment will lie upon the parents.

* Blondel, a learned Presbyterian, dates the rise of Episcopacy at 140 of the Christian æra.

was all effected with a stillness equal to the sleep of death. Not a murmur, not a whisper was heard.* But, say the advocates of parity, produce a single command from Scripture, in which it is said in so many words, that there must be three orders in the ministry. To this we reply, produce a command in so many words, that we must baptize infants, that we must keep the first instead of the seventh day of the week, as the Christian sabbath, and that we must admit females to the communion. The true way of determining questions of this kind, as has been observed, is to appeal to the practice of the Apostles and primitive Christians. We think we can show from Scripture, that there were originally three orders in the ministry. The point is disputed by the advocates for one order. To settle the question, we appeal to the practice of the Apostles, and their companions and successors. What can be fairer? What rule of decision in the case more certain? It was morally impossible that the disciples of the Apostles, many of whom suffered martyrdom in the cause of Christ, should differ in so material a point as this from their masters. Here then we rest the question. But as a last resort, we are asked, is the appointment of three orders so unalterably binding that it must never be changed?

We reply, if you may lawfully change this, you may with the same propriety change any other ordinance or appointment of the Christian religion; for what stands upon a better foundation than the ministry? And thus you would unsettle, and, in fact, destroy the Christian Church. What is the bond of union which keeps the various denominations of Christians together? The ordinances, rites, and doctrines of their own particular society, which they are taught to venerate, or do naturally venerate as of divine origin. But propagate the doctrine

that all these things are of uncertain origin, and that they may lawfully be changed, and the whole Christian world would soon be torn by numberless sects. Each different sect would establish rites peculiar to itself. This would lead to the belief that every thing of an external character appertaining to the Church, was of no real utility. And if such is the fact, why preserve the ministry, or any of the ordinances of the Christian religion? All would in time be abolished. And who can believe, that without some supernatural interposition of the Almighty, Christianity would long preserve her existence in the world, stripped of all her marks as a visible society—deprived of her ministry and sacraments? No. The ministry above all things is essential to the existence of the Church, and consequently of Christianity. Our Lord chose twelve Apostles to preach his Gospel. He breathed on them, and said, Receive the Holy Ghost. The Apostles selected others to be their assistants, and their successors when they should be called from their labours. Of these we find some possessing exclusively the power of ordaining, others the power of preaching and administering the sacraments, and others the privilege of baptizing and preaching, but yet inferior to the second grade, in not having the right to administer the holy communion, nor to perform other acts belonging to the presbyter's office. And from that time to this, have these three distinct orders been in being.

We therefore think ourselves justifiable in including a ministry which consists of Bishops, Priests, and Deacons among the things essential to the unity of the Church.

There are a few other points in which all Churches should unite, such as the setting apart the first day of the week, and sanctifying it by prayer and the public reading and exposition of the Scriptures. But as these are of a nature hardly to admit of difference of sentiment, I shall pass them over, and proceed to the consideration of those things that are not essential to unity.

The Country Clergyman.

* The advocates of parity produce the testimony of St. Jerome to prove that a change in the ministry was effected in the early ages. This position has been triumphantly overturned both by Dr. Bowden and Bishop Hobart.

For the Christian Journal.

Conversations of a Minister with a Parishioner, on Baptismal Regeneration.

CONVERSATION 1st.

Parishioner. I have waited on you, Sir, in order to speak to you on a subject, which has become lately much discoursed of—that of regeneration, said to be attached to baptism. You are reported to be a believer in the doctrine; and, indeed, I have perceived it in some of your sermons. The matter being new to me, I hope I am applying to the proper quarter for information.

Minister. Not only so, I thank you for the opportunity afforded to me. It too often happens, that this is neglected by a member of a congregation. A pastor cannot know the states of mind of the various members of his flock; and it is the duty of those who may be oppressed by any doubt or difficulty, to give him an opportunity of bringing relief. You are right in the supposition that I occasionally introduce the point in question with you; having been in the practice of doing so throughout my ministry. But I wonder at its being with you a novelty. You were taught your Catechism in your infancy: and although you may have been too young for a minute attention to its contents, yet there might have been, subsequently, various occurrences which presented it to your contemplation. In the beginning of that instrument, there was put into your mouth the acknowledgment that in baptism you were “made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” What is the being so made but regeneration? since you were not such by nature.

Parishioner. The words are familiar to me; but I have not been aware of the interpretation which you now give to them. I am not prepared to say what the Church may have intended: but be this as it may, I cannot believe that the throwing of water on the face of an infant, can cause its regeneration; which is the construction given to your doctrine.

Minister. This is a position not

made by me, nor by any one else, so far as I am informed.

Parishioner. Does not what you say amount to it?

Minister. No; and I illustrate the distinction thus. A grants an estate to B. The deed is properly drawn, but there is no seal to it. If B's interest should be hereafter jeopardized by the neglect, it would be irrelevant to contend, that a piece of wax has no necessary connexion with the sense of the deed, and with the intention of the person who conveyed. On the contrary, if the seal should be affixed, to say that B's title began at the fixing of the seal, would not be an undervaluing of any other attribute of the transaction. My doctrine is, that regenerating baptism is by water and by the Spirit: by water, appointed by the Divine Ordainer as an accompaniment of the transaction; and by the Spirit, of whose promised aids the other is a sign answering to the seal in the comparison.

Parishioner. Do you think, then, that there passes a moral change on the soul of the infant, in this ordinance of our holy religion?

Minister. I have no such thought; and the contrary is evident on its identity of character, before and after the transaction. Were I to think otherwise, the mother and the nurse would be the proper persons to set me right. But I consider the powers of the human soul as the same in saints and sinners. Those powers are good or bad, according to the direction given to them respectively. In order that it may be to the ends of holiness, grace is stipulated in baptism. Without the improvement of it, the said powers will be directed to sin, any further than as this may be prevented by prudential considerations, having nothing of a moral character to recommend them.

Parishioner. Your statement implies, that no change in succeeding life is obligatory on the child.

Minister. I do not find in Scripture any requisition of change; unless it should be from a state of sin, resolvable into personal agency of the child become adult.

Parishioner. Does it not follow, that the child, as it progresses to matu-

urity, is under no further obligation than to lead a life externally decorous; perhaps observing the forms of devotion, and no more?

Minister. On the contrary, under my view of the subject, more than under the opposite, there is given force to the obligations laid on the agent, by promises made in his person and for his benefit.

Parishioner. And yet some are positive that the other is an evil, which grows out of your construction.

Minister. Which is the truth of the Gospel, not liable to abuse? From St. Paul's doctrine of grace, some inferred—"let us continue in sin, that grace may abound." Your opinion, be it true or false, has been applied, and I think consistently, to the neglect of the religious education of children; until, by conversion, they have become of the Lord's people. Some have even contended, that it is incongruous in them to put up a prayer.

Parishioner. The deniers of baptismal regeneration do nevertheless hold it to be a great privilege of the children of Christian parents, that by their being brought within the visible Church, salvation is placed within their offer.

Minister. The offer of it is also made to the children of a Jew, and to those of any professed and unbaptized infidel.

Parishioner. But in the other case, there will probably be religious instruction: although from neglect, or possibly from the cause you have mentioned, it may be wanting in some cases.

Minister. The child of the Jew, or that of the other professed infidel, may happen to come within the gospel sound. But a case more to my purpose, is that of a family of a denier of infant baptism; who, if he be religious, will give such instruction to his children, as shall tend to make them children of God. He will inform them of the offers of grace, of which they may avail themselves by conversion.

Parishioner. I have never considered the point, in its relation to the deniers of infant baptism; but am sorry at being told, that your opinion seems to be the same as is held by the Roman

Catholics in a favourite doctrine of theirs, to which they give the name of "Opus operatum."

Minister. You have been grossly misinformed, in this matter also. That doctrine has been much discussed between them and the Protestants; so, as that there being a wide difference between us is perfectly understood. Their opinion is, that baptism impresses on the soul of the child a character or physical quality, supernatural and spiritual, and carrying with it a divine virtue. I do not pretend to make this intelligible; not understanding it myself; any further than to perceive that it is fruitful of superstition, and may be applied to the discouragement of inquiry in ripening years. It is wide of the sense, which I annex to baptismal regeneration; and there is nothing of the kind in any of the institutions of our Church.

Parishioner. Still, you consider the Church as affirming regeneration in baptism; and I am told, that the idea is attached alike to that of adults as to that of infants: so that if a man submits to baptism in hypocrisy, and without a particle of faith or of repentance, he is a regenerate man.

Minister. Here again there is a confounding of an obvious distinction. Such a man possesses the rights of a regenerate person, so far as Church privileges are in question; or in other words, he is regenerate in the eye of the Church, until the detection of his hypocrisy and his expulsion from the communion. In the mean time, he is abominable in the sight of God; and by being baptized, has added to all his other sins. If, through grace, he should come to a better mind, and be sincere in his profession, there is no need of his again submitting to the outward sign: as in the case of a man who has taken an oath of allegiance, while he is a traitor in his heart; if he should see his error and become a good citizen or subject, there will be no need to repeat his oath, which was binding when he had no sense of the obligation.

Parishioner. I am rejoiced, that in this case you do not consider baptism and regeneration as the same.

Minister. I do not consider them

as the same in any case. But this language is put into our mouths, by the advocates of the other side of the question. Water, the outward and visible sign, with the Holy Spirit, the inward and spiritual grace, are to be contemplated, the former as ordained, and the latter as communicated, on the part of God. Regeneration is their joint effect, on our persons and our condition. So, in the other sacrament, bread and wine, the outward and visible sign with the body and the blood of Christ spiritually considered, being the inward and spiritual grace, are distinct from "the strengthening and refreshing of our souls," which is the benefit we receive thereby. If baptism has been called regeneration, by any person whose authority ought to have weight; it must have been in some such way as to show, that the cause is substituted for the effect: a species of metaphor, not uncommon on any subject.

Parishioner. I confess to you, that I have considered the doctrine as pregnant with consequences, which you have shown not to belong to it. But this does not amount to proof of the doctrine. It does not even prove, that the doctrine is held by our Church; although there is an appearance of this which had not before occurred to me, in the passages cited by you from the Catechism. I wish to have a conversation with you on this branch of the subject; but shall not be prepared for it, until I shall have reperused the institutions of the Church, so far as they relate to the present point.

Minister. I shall be glad to see you again, with a view to your further satisfaction. In the mean time, I entreat you carefully to look at the sense of the Church, as delivered in her articles and in her services: not without prayer to "the Father of Lights," for his holy guidance. But I cannot part from you without remarking, concerning the consequences from which you acknowledge the doctrine to have been cleared, that it is a symptom of the soundness of an opinion, when the deniers of it, as is perseveringly done in this case, put it in terms unequivocally rejected on the other side. That you did so in the beginning, was the effect of misinforma-

tion: and that you acknowledge the irrelevancy, is owing to your candour. I hope that the same spirit will be manifested, in our future intercourse on the subject. Especially let it be remembered, that if I should be supposed to affirm, either of a baptized child advancing to maturity, that a religion of forms will be sufficient for him; or, of an adult submitting to baptism after a sinful life, any effect without conversion of the heart; I reject the imputation. You will have a right, if it be your opinion, to deduce it as an inference which I have not the ingenuity to perceive: but to represent it as my opinion, would be unfair. W. W.

(*To be continued.*)

For the *Christian Journal*.

*John Calvin's Explanation of Titus, chapter iii. verse 5—"By the washing of regeneration and renewing of the Holy Ghost."**

"I do not doubt but that the Apostle at least alludes to baptism; nay, I readily allow the place to be expounded of baptism: not that salvation consists in the external symbol of water; but because baptism seals unto us the salvation obtained of Christ. Paul is treating of the exhibition of the grace of God, which we have said is connected with faith. As however one part of revelation may consist in baptism, so far as it is destined for confirming our faith, the Apostle very properly makes mention of it. Moreover, as baptism is as an entrance into the Church, and a symbol of our ingrafting into Christ, it is very properly introduced by St. Paul when he wished to show how the grace of God appears in us: for the context is, 'God hath saved us by his mercy;' of which salvation he has given a symbol and pledge† in baptism; adopting‡ us into his Church; and engraft-

* *Commentarii J. Calvini in omnes Pauli Apostoli Epistolas*, Geneva, 1565.

† *Church Catechism.* "A pledge to assure us thereof;" i. e. of grace.

‡ *Common Prayer*, public baptism of infants. "We yield thee hearty thanks that it hath pleased thee to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church."

ing* us into the body of his Son. But the Apostles are accustomed to take an exposition from the sacraments that they may prove the thing there signified: because, this principle ought always to have weight among pious people; that God does not mock us with useless similitudes, but whatsoever he exhibits by an outward sign has an inward and virtual existence. Whence, baptism is consistently and truly called the laver of regeneration. He therefore will correctly maintain the force and use of the sacraments, who so connects the sign and the thing signified, that he does not make the sign vain and ineffectual: nor yet, for the purpose of extolling the sign, detract from the Holy Spirit what is his own property. But although in Baptism the wicked are neither absolved nor renewed, nevertheless that part which pertains to God retains its own force; because although they reject the grace of God, yet it is offered to them. Moreover St. Paul is here addressing faithful Christians, and because baptism is always efficacious in such, it is deservedly joined with its true essence and effect. Let us be admonished therefore, that unless we wish to render sacred baptism of no effect, the power of it should be exhibited in a newness of life.

"Renewing of the Holy Ghost."—Although the Apostle mentions the sign, that he might clearly show the grace of God in us; yet lest we should ascribe all the virtue to the sign, he immediately recalls us to the Spirit, that we may know that we are cleansed by virtue of the Holy Ghost, and not by that of water, according to the declaration of Ezekiel xxxvi. 25, "I will sprinkle clean water upon you:" to wit, my Spirit. And truly the words of the Apostle and Prophet so agree as if both had spoken the same thing. Wherefore in the commencement of these remarks I said that St. Paul, when he treats directly of the Holy Spirit, at the same time alludes to baptism. Therefore it is the Spirit of God that regenerates us,†

* Catechism. "A member of Christ." Also, Office of Baptism. "Seeing now that this child is grafted into the body of Christ's Church."

† Office of Infant Baptism. "We thank

and makes us new creatures; but because his grace is invisible and hidden, the visible symbol of that grace is held up to observation in baptism."

A Visit to the Cottage and Grave of the Dairyman's Daughter.

BEING this summer within a few miles of the village where the Dairyman's Daughter once resided, I was induced by some friends to accompany them on a visit to this strictly retired spot. The excursion was pleasant. The morning rose upon us with great beauty; and as we travelled to the place of our destination, a very lovely scene of hill and vale, of ocean and of wood, opened to our view. We reached the village about midday. The sun was shining in his strength. The labourers were at their employ; the gleaners were picking up their scanty pittance, and some returning to their cottages laden with the fruit of their toil. This sight was animating. It gave us the hope, that though the season of the year had hitherto been unfavourable to the harvest, and the clouds and the rain had filled the husbandman with despondency, yet that eventually we should have to admire the God of providence for storing our barns with plenty.

On reaching the village we alighted from our car; and having some tracts with us, we began to distribute a few among the persons who were near. Scarcely had we entered on this employment, before a group of little children, running from the adjacent cottages, gathered round us, and with a smile upon their rosy cheeks, looked earnestly, that each one might receive a tract. Happily we had a sufficient quantity. It was with no small degree of pleasure we heard that the children were instructed in a Sunday school, by a lady residing in the village. Her work is truly noble. Situated as these little rustics are, the children of labouring parents, remote from any town, and many of them employed in the fields every day, it is delightful to find, that there is some one who feels solicitous for their moral and

thee that it hath pleased thee to regenerate this infant with thy Holy Spirit."

spiritual welfare, and who is willing to teach them to read the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

Having enjoyed the luxury of doing good, we went to the church-yard, to view the grave of the Dairyman's Daughter. The spot which conceals her poor remains is enchanting, both for its beauty and its sequestered situation. After walking in pensive mood through these silent abodes of the village poor, we at length came to the grave of Elizabeth. A stone, which bears the record of some other branches of the family, designated the spot where her dust was embosomed. The grassy green sod covered her, and the nettles skirted the hillock. We paused for a few moments, and thought of the peaceful manner in which she closed this mortal life, and the unutterable felicity her spirit is now enjoying, with the spirits of the just made perfect. "Blessed are the dead that die in the Lord, for they rest from their labours, and their works follow them." The retirement of the spot, the waving of the trees, the gentle murmuring of the wind through the branches, added much to the interest of the scene, and for a moment one was ready to say,

— Here I would be sepulchred;
It is a lovely spot! The sultry sun
From his meridian height endeavours vainly
To pierce the shadowy foliage.

We rode from the churchyard to the adjacent village; and there, with an enthusiasm, great as any antiquary could look upon a fragment of former times, we took a glance of the cottage in which she once lived and died. This humble abode was the picture of beauty and neatness. The thatched roof nearly covered with moss, the white walls, around which the rose-bush is beautifully spread, and the elms, which stand at a little distance, waving, and throwing their shadows on the dwelling, give it an indescribable loveliness. Some of the family are still residents. On our approaching the wicket, and making a few inquiries, they very kindly favoured us with a sight of the interior. We were shown the chair in which she was accustomed to sit during her illness, and the room in which she died. Many years

have rolled away since Elizabeth dwelt in this humble cot, but her memory is still cherished. We were gratified in seeing the eye of a female relative glistening with tears, while she related the peaceful end of the deceased, and adverted to the excellent clergyman who attended her dying moments.

[Christian Guardian.]

Review of the Christian and Civic Economy of large Towns. By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. Vol. I. 1821. Abridged for the Christian Journal, from the Christian Remembrancer, for November, 1821.

THE subject of this volume is of unquestionable importance; and Dr. Chalmers enters on the discussion of it under the most favourable circumstances. His countrymen entertain a high respect for his talents; he is in the active discharge of his duty as one of the ministers of a large town; and that town has been the scene of sedition, treason, and bloodshed. It is certain, therefore, that he must be practically acquainted with his subject; and it was to be expected that his talents would enable him to devise, and his popularity to enforce, the best and speediest remedies of which the evil may admit. The plain results of his own experience, illustrated occasionally by the experience of other men in other places, would have merited and obtained very general attention. In England, more especially, we should have been delighted with such an opportunity of learning the real state of our northern brethren; and if it had appeared that their situation was similar to our's, we should have proceeded to consider the method recommended for their cure, in hopes that it might tend to our benefit likewise. And although the similarity could not have been established, we should still have taken a lively interest in the present difficulties, and in the future prospects of the Church of Scotland; and felt grateful to the writer who had introduced them to our notice.

Dr. Chalmers has not been contented

with this humble task. The principle on which he lays the greatest stress is, that the improvement of the country is not forwarded, but retarded by extensive combinations and magnificent projects. Our difficulties, as he assures us, can never be removed, until each individual consents to bear his own small portion of the burden. And in strange forgetfulness of this theory, he proceeds to try his hand, not upon Glasgow, and the Kirk, with which it may be presumed that he is well acquainted, but upon London and the English Clergy, of whom he evidently knows next to nothing. Instead of telling us how to reform his own radical fellow-citizens, he furnishes Lord Liverpool with a receipt for filling the *empty churches* of the metropolis. The infidelity, which is much more prevalent in Paisley than in Manchester, may be traced, in the first instance, to the sceptical philosophy of Edinburgh; and in the second place, to the timid and inefficient opposition which that philosophy encountered from the Kirk. Both circumstances are the result of the Presbyterian form of Church government; and the symptoms have been mitigated in all instances, and in many instances have been destroyed by the Episcopacy which happily prevails in the south. Dr. Chalmers might have adverted to these remarkable facts; and taught his brethren to put an end to that timidity and indecision, which have rendered Edinburgh the centre of British infidelity. But he prefers setting out upon a crusade against the Bishops and Clergy of a sister land, and thinks to Christianize all the large towns in the country, by speaking of their pastors in the coarsest language, and bringing forward against them accusations, for which neither ignorance nor credulity are a sufficient excuse. This is the grand error of the volume before us. One half of it relates to subjects of which the author is profoundly ignorant; and it is on this very half that his decisions are peremptory, and his advice unqualified. The other half adverts to his own church, and his own country, and here he is hesitating, mysterious, and discreet. He tells us very nearly as much as is known to every attentive reader

of newspapers and reviews, and he tells us nothing more.

But to descend to particulars. The first chapter sheweth the advantage and possibility of assimilating a town to a country parish. The advantage, as might have been naturally imagined, is that the people will hereby be better taught, and better fed; and the possibility, results from the indisputable fact, that a town may be subdivided until its parishes are not more populous than a common country village. But Dr. Chalmers is not satisfied with this simple process; and he proposes to convert his radical weavers into innocent country lads, by teaching the '*Malthusian Philosophy*' to pious clergymen; and teaching Methodistical Christianity to the Malthusian Philosophers. We heartily wish that every Clergyman in the United Kingdom could so far get rid of old and honest prejudices, as to tell his people, that they are bound in prudence not to marry, until they have a reasonable prospect of being able to support a family. And still more delighted should we feel, if it could be satisfactorily shewn, that the Political Economists of the age had taken the trouble to become acquainted with the Bible, and were resolved to practise, and to recommend its precepts. But we cannot see that Dr. Chalmers adopts the best method of forwarding this desirable object; nor if he did, would it follow that there was any very intimate connexion between the conversion of the Scotch *scavans*, and the assimilation of a town to a village. The principal fault of the chapter is in its title. The banquet and the bill of fare do not correspond. In other respects this is the best part of the book. There is a long description of the *secularities* in which Glasgow Clergymen are involved; such as signing certificates for soldiers and sailors, &c. &c.; and if the statement be not too highly coloured, the nuisance which it sets forth ought unquestionably to be abated.

The second chapter is "On the influence of Locality in Towns;" and herein the Doctor proves, that a school should be appropriated to a particular district, rather than be left open as a

sort of *omnium gatherum* from all the various parts of a large city. But this recondite truth is pushed sadly out of bounds, when it is made to warn us against such combinations as the *National Society*, [for the education of the poor.]

If the advice were tendered to the British and Foreign Bible Society, which "expands itself over the superficiality" of the whole globe; or to certain Missionary Fraternities, which cannot be satisfied with "pervading their own localities," it would not be entirely misapplied; but to say, that the public education of a whole and entire town ought never to be carried on under the superintendence of one committee, or under one set of rules and regulations, is to denounce the best plan of instructing a nation, and to sacrifice every thing that results from co-operation and union. Absurd as such a scheme would be, and irreconcilable as it manifestly is with Dr. Chalmers's own practice as a writer, and his own principles as the member of an established Church, we shall see hereafter that it tallies with his graver sentiments, and is a constituent part of his anomalous system.

The third chapter applies "The principle of Locality in Towns to the Work of a Christian Minister," and furnishes us first with Dr. Chalmers's arguments for the necessity of a Church-establishment, and secondly with a very elaborate proof of the proposition, that a minister ought to have a stated district for the exercise of his public and private functions.

Dr. Chalmers in his arguments does not allude to the primitive constitution of Christ's Church, the original government of the Apostles, or the derived authority of the Presbyters; these are Christian, and therefore as it should seem, particular arguments—the general reasoning of the Doctor, (and we have no desire to controvert it,) is that if the supply be withheld till the demand has been made, it will be withheld for ever.

The fourth chapter proposes to shew "the effect of locality in adding to the useful establishment of a town." But before this effect is exhibited, we are refreshed with a digression upon the

meaning and application of the terms *visionary* and *practical*. The result of which, as might be expected, is that they are generally misapplied; and that while your practical establisher of parish schools is the greatest castle-builder alive, a sensible theorist with a plan for educating every individual, man, woman and child, in Glasgow, after a fashion that was never thought of before, and will never be thought of again; is the plain matter of fact person who knows his business and will accomplish it. This reasoning is illustrated by a case directly in point, the development of which constitutes the main business of this fourth chapter.

"All the friends of universal education will agree in thinking it very desirable that an apparatus were raised for providing it. It is quite obvious, that, in none of our great towns, is there such an apparatus; and the question simply is, what appears the likely and the practicable way of arriving at it?"

"We have heard, that, among the legal and constituted bodies of the place, various movements have been made towards such an object; but we never heard that more than one school was in contemplation for each of the parishes. Such an achievement we are sure would satisfy the great bulk of our practical men, and the signal effort that Glasgow had made for the education of her citizens, would be talked of and approved, and set the public imagination at rest upon the subject for half a century.

"Now, to such a measure as this, and the anticipations that are connected with it, let us apply the test for determining whether it be of a visionary character. The test is, the inadequacy of proposed means to a proposed object. This measure, then, instead of providing a school for each fifteen hundred of our people, would only provide a school for about each twelve thousand of them. We doubt whether the advantage rendered to education, by such a proceeding, would not be more than neutralised by the disguise that it might serve to throw over the nakedness of the land. We fear, that it would operate for ages as a sedative upon a far more efficient philanthropy, than ever can be exerted through the medium of

any corporation. The goodly apparatus of twelve established schools, with the usual accompaniment of a yearly examination, and a published statement of the appearance and proficiency of scholars, would so fill and satiate the eye of our citizens, that even the arithmetic of the subject, however obvious, might not disturb their complacency. To propose any thing, with the view of supplementing that which looked so ample already, would appear to be quite uncalled for, and thus might the holders of our wealth be lulled into a profounder apathy than before. Meanwhile, the people with this fractional attempt upon their habits, would, to all sense and observation, exhibit about the same ignorance as ever. And the men who glowed with the fond anticipation of a more exalted and enlightened peasantry, and were confident of carrying it into effect by means so inadequate—these would turn out to be the visionaries."

Thus much for those whom Dr. Chalmers denounces "our mere operatives in public business." By presuming to establish one school (we suppose a large school) in each of the twelve parishes of their uneducated town, they endanger the very cause of education itself! If the civic authorities suppose that twelve charity schools will be ultimately sufficient for the town of Glasgow, they are mistaken. But if the want of education be notorious and crying, is it prudent or proper, is it sensible or decent to meet the first efforts of a corporate body with such an extinguisher as this? Dr. Chalmers shall describe the plan which he prefers and would recommend.

"Our earnest advice, for these reasons, is, that no benevolent society for education shall undertake a larger space of the city than it can provide for, both completely and perpetually; by reclaiming its families to a habit of scholarship for ever, through the means of a permanent endowment, attached exclusively to the district of its operations. It is far better to cultivate one district well, though all the others should be left untouched, than to superficialize over the whole city. It is far better that these other districts be

thrown as unprovided orphans, upon a benevolence that is sure to be called out at other times, and in other circles of society. Instead of casting upon them a feeble and languid regard, it is infinitely better to abandon them to the fresh, and powerful, and unexpended regards of other men. Let none of us think to monopolise all the benevolence of the world, or fear that no future band of philanthropists shall arise, to carry the cause forward from that point at which we have exhausted our operations. If education is to be made universal in towns by voluntary benevolence, it will not be by one great, but by many small and successive exertions. The thing will be accomplished piecemeal; and what never could be done through the working of one vast and unwieldy mechanism, may thus be completed most easily, in the course of a single generation."

"There is many an individual, who has both philanthropy enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For, from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence, which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore, of his abundance, into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected portion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in

vain at the whole territory, to make upon it his own little settlement, and thus to narrow, at least, the unbroken field, which he could not overtake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet unentered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward, too, as will not only ensure the accomplishment of its own task, but, as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guarantee a whole host of imitations.”

“We certainly invite, and with earnestness too, the man of fortune and philanthropy, to assume a locality to himself, and head an enterprise for schools, in behalf of its heretofore neglected population.”

“We know no object which serves better to satisfy these conditions, than a district school, which, by the very confinement of its operation within certain selected limits, will come specifically home with something of the impression of a kindness done individually to each of the householders. It were possible, in this way, for one person, at the head of an associated band, to propitiate towards himself, and, through him, towards that order in society with which he stands connected, several thousands of a yet neglected population. He could walk abroad over some suburb waste, and chalk out for himself the limits of his adventure; and, amid the gaze and inquiry of the natives, could cause the public edifice gradually to arise in exhibition before them; and though they might be led to view it at first as a caprice, they would not be long of feeling that it was at least a caprice of kindness towards them—some well-meaning quixotism, perhaps, which, whether judicious or not, was pregnant, at least, with the demonstration of good will, and would call forth from them, by a law of our sentient nature, which they could not help, an honest emotion of good will back again; and, instead of the envy and derision which so often assail our rich when cha-

rioted in splendour, along the more remote and outlandish streets of the city, would it be found, that the equipage of this generous, though somewhat eccentric visitor, had always a comely and complaisant homage rendered to it.”

Such is Doctor Chalmers’s notion of the effect of locality in adding to the useful establishments of a town. A corporation must not endow twelve schools at once, lest this should satisfy the public mind. But a benevolent individual “must walk abroad over a suburb waste, and chalk out for himself the limits of his adventure,” and set up a school wherever he thinks fit. Parish boundaries and city boundaries are of little or no consequence. Each man is “to assume a locality to himself!” And his neighbour delighted with the improvement thus produced, is to determine upon an “adjoining district, and assume an adjoining adventure until the whole town is pervaded.”

We most sincerely hope that the eloquence and popularity of the learned Doctor will not prevail upon his citizens to substitute his plan for their own. They *offer* a certain good. He *prophesies* a distant and an uncertain one. The twelve schools which he scorns, cannot but teach some thousands of children. And if the town requires more, we can trust to the liberality of the original patrons for an extension of their grants. But we fear that a very indefinite period must elapse, before the ‘walking and chalking’ individuals have ‘pervaded a city with education,’ and if they are to make their own rules as well as their own boundaries, to be their own teachers, and to write their own school books, then without affecting to feel any very intense interest in the ecclesiastical unity of the town of Glasgow, we have no doubt that it will be exposed to very imminent danger, and that the civil magistrate and the established clergy will be forbidden to exercise the slightest controul over the personal education of the people. Dr. Chalmers cannot contemplate this result, but it is the certain and the only certain effect of his system; and if that system were to be introduced into a town with which we

are connected, it should be resisted with all our might.

The fifth and sixth chapters are upon Church patronage; it is in these that we discover the key to the whole volume, the real aim and drift of Dr. Chalmers's lucubrations. When the reader is fully master of these extraordinary chapters, he will agree with us in thinking that we have followed the Doctor far enough, and that the sooner we take leave of him the better. Not that the concluding sections upon Church offices and Sabbath schools are as ridiculous and as objectionable as those upon which we are about to animadvert, but they are all parts of one and the same whole; and if Church patronage will not bear the light, its followers will not be worth looking at.

The essay commences with a comparison between a chapel and a school; and we are told that as a city may be pervaded with schools, by individuals who select their own localities, so chapels and chapel districts may be accumulated upon one another till the whole town is adequately supplied with sittings, and preachers. Had the Dissenters understood this system, and adhered to it, they would long ago have become "the stable and recognized functionaries of religion in our great towns," and have been enabled "by a fair usurpation to change places with the establishment altogether." But as these advantages have not secured by "the dissent," the Church is still to be allowed one other chance; and it may yet recover its lost ground, and become the bulwark of Christianity throughout the country, if its patronage be rightly disposed of. In the last of these sentiments we fully concur: but we see no probability of coming to an agreement with Dr. Chalmers upon the question, what is a right disposition of Church patronage?

During the reigns of George the First, and George the Second, the ecclesiastical patronage of the Crown was shamefully abused. An improvement took place under George the Third; but it was only during the last twenty years of his reign, that the alteration can be said to have been conspicuous. Before that time, nominations were al-

most always "overruled by family interest and connexion," which Dr. Chalmers seems to regard as a very laudable practice; and as having produced that popularity which is the great end of patronage. The consequence however was, that the Church lost ground. Since that time, and more especially since the administration of Mr. Percival, attention has been paid to professional character; the opinion of our leading ecclesiastics has had its weight, and the Church has been recovering ground much faster than she lost it.

The hopeless state of the Establishment in England having been thus proved and accounted for, the next link in the chain supplies us with a requisite remedy. "A more respectful accommodation to the popular taste in Christianity than the dominant spirit of ecclesiastical patronage is disposed to render it," is the great charm which is to convert radicals into Methodists, and quiet the alarms of those who are no friends to revolution. The reader will remember, that Dr. Chalmers proved the necessity of a Church Establishment, by shewing that "the native desire and demand of the people for Christianity," would never be strong enough to make them true Christians, unless their attention was attracted by the continued calls of a National Church. And he further admitted, "that they are our establishments which have nourished and upheld the taste of the population for Christianity."

Now the Established Church of England has never preached, that "alone doctrine of Christianity, commonly called methodism," since the year 1660; and yet it has nourished and upheld the popular taste for religion!! And this popular taste has been so highly cultivated, that although, when *native*, it is not strong enough to exist without an Establishment; it is now the most accurate judge of its own spiritual wants, and is the sole tribunal to which Government may appeal!! That is to say, man is a mass of utter pollution, without one spiritual thought or desire; and yet he never is deceived upon spiritual subjects. First, he has no appetite at all for the Gospel—he loathes it, he rejects it, he spurns it.

Secondly, he has a very good appetite; and of such nice discrimination, that it always distinguishes what is wholesome, from what is hurtful; and is never seduced by an agreeable savour, to prefer a pleasant to a nutritious meal. Can Dr. Chalmers possibly defend such a heap of inconsistencies as these? Can he believe that the individual, who, at the outset, is so careless about Christianity, becomes so quickly, and so completely altered during his progress, as to run no risk of misunderstanding the Gospel? We are of opinion, that the Doctor exaggerates the melancholy consequences of the Fall. But we are arguing with him for the present, upon his own assumptions and admissions, and the more complete and entire he believes man's ruin to be, the more obvious and the more certain is it, that the *popular taste* cannot be the true test of Gospel truth. It is because we are corrupt and faulty creatures, that religion has so few charms for the multitude, and that of those who do embrace her, so large a portion go astray. Superstition and enthusiasm enter into the closest alliance with our corrupt hearts; and it is not more difficult to make men Methodists, than it is to make them profligates. The pure and unsullied doctrine of Jesus Christ, is hard to be received; the perversions of it are palatable, and will be greedily devoured. But to say, that the Clergy ought therefore to administer the poison, rather than the remedy; that they ought to fill their Churches at all events, and by any means; that nothing but the genuine Gospel can attract large congregations; and consequently, that wherever a large congregation is assembled, there the genuine Gospel is preached; this is the real drift of the reasoning before us; and it is as mischievous, and as absurd as can be imagined. Dr. Chalmers acknowledges, that the mob have their 'occasional whims, and absurdities,' and are very 'squeamish in their dislike to what is very innocent,' especially to the Doctor's own laudable custom of preaching written sermons. But then who is to decide, whether the mob is 'puling and fantastic,' or whether it is only indulging 'the appetite of human nature, for

a Scriptural administration of the Gospel?' This is a delicate question, and is resolved with the Doctor's ordinary address. In Scotland, the decision is to rest with the Clergy, as witness the following extract. In England, the decision, we are told, has long rested with the very same tribunal; and it is this circumstance which is destroying the nation and the Church.

"In Scotland, too, there is a law of patronage now firmly established, and now almost entirely acquiesced in; and there are few belonging to our Church, who ever think of disputing the right of the patron to the nomination. But there seems to be a great diversity of understanding about the line which separates his right from the right of the Church. He can nominate; but it would startle the great majority of our clergy, were they told, that the Church can, on any principle which seemeth to her good, arrest the nominee. The Church can, on any ground she chooses, lay a negative on any man whom the patron chooses to fix upon. It is her part, and in practice she has ever done so, to sit in judgment over every individual nomination. There are a thousand ways, in which a patron might, through the individual whom he nominates, throw corruption into the bosom of our Establishment; and we would give up our best securities, we would reduce our office as constitutional guardians of the Church, to a degrading mockery, were we to act as if there was nothing for it, but to look helplessly on, and to lament that there was no remedy. The remedy is most completely within ourselves. We can take a look at the presentee; and if there be any thing whatever, whether in his talents, or in his character, or in his other engagements, or in that moral barrier which the general dislike of a parish would raise against his usefulness, and so render him unfit, in our judgment, for labouring in that portion of the vineyard, we can set aside the nomination, and call on the patron to look out for another presentee. It is the patron who ushers the presentee into our notice; but the fitness of the person for the parish is a question which lies solely and supremely at the decision of the ecclesiastical courts."

"The power of a veto on every presentation, and without responsibility at any bar but that of public opinion, is by all law and practice vested in the supreme ecclesiastical court of this country. And in these circumstances, is it to be borne that, with a power so ample, we are tamely to surrender it to the single operation of another power not more firmly established, and not more uniformly indispensable than our own? Are we, whose business it is to watch over the interests of religion, and to provide for the good of edification, and who, if we would only make use of the rights with which we are invested, could, in fact, subordinate the whole machinery of the Establishment to our own independent views of expediency—are we, as if struck by paralysis, to sit helplessly down under the fancied omnipotence of a deed of patronage? So soon as the majority in our Church shall revert to the principle of its not being generally for the good of edification, that a presentee, when unsupported by the concurrence of the parish, shall be admitted to the charge of it, there is no one earthly barrier in the way of our nullifying his presentation, and making it as absolutely void and powerless as a sheet of blank paper. We are not now contending for the right and authority of a call from the people, but for the power of the Church to admit the will or taste of the people as an element into her deliberations on the question, Whether a given presentation shall be sustained or not? and of deciding this question just as she shall find cause. And therefore it is, that in the lengthened contest which has taken place between the rights of the patrons and of the people, the Church, by giving all to the former and taking all from the latter, and in such a way, too, as to establish a kind of practical and unquestioned supremacy to a mere deed of presentation, has, in fact, bartered away her own privileges, and sunk into a state of dormancy the power with which she herself is essentially invested, to sit as the final and irreversible umpire on every such question that is submitted to her."

This is speaking to the purpose. The Church of which Dr. Chalmers is

a member, is and ought to be the '*final and irreversible umpire*' on every dispute between a patron and a parish. The Church which does not number Dr. Chalmers among her eloquent and argumentative sons, must never presume 'to take a look' at a candidate for preferment, or give our governors a hint in his favour. We suppose, that the Doctor is not yet prepared to contend that our Bishops should be elected annually, by universal suffrage and ballot; but at all events, *popularity* is the grand criterion by which they are to be judged; and woe be to the unfortunate cabinet-minister, who has recourse to any other test.

"Were the Church of England rightly extended and rightly patronized, there would be neither sedition nor plebeian infidelity in the land. And thus, in the eye of one who connects an ultimate effect with its real though unseen cause, the whole host of radicalism may have been summoned into being by the very government that sent forth her forces to destroy it; and fierce ministerial clergymen, though they mean not so, may, each from his own parish, have contributed his quota to this mass of disaffection; and, ascending from the men of subaltern influence, that Bishop, whose measures have alienated from the Church the whole popular feeling of his diocese, instead of a captain of fifties, may virtually though unwittingly be a captain of thousands, in the camp of that very rebellion which would sweep, did it triumph, the existence of his order from the kingdom; and, to complete the picture of this sore and infatuating blindness, if there be one individual in the Cabinet, whose pernicious ascendancy it is, that has diverted away the patronage of the Crown from the only men who can Christianize and conciliate the people, he, in all moral and substantial estimation, is the generalissimo in this treasonable warfare against the rights and the prerogatives of the monarchy."

In preceding pages, we read of "the High Church intolerance, that so evidently scowls from the Episcopal Bench," and of "the fiery and alarmed bigots of our Establishment;" and in this last extract, we are told of "fierce

ministerial clergymen." It is in these terms, that Dr. Chalmers thinks it becoming to talk of a Hierarchy and Priesthood, which he assures us, that he does not desire to destroy. For our own parts, we see no reason to conceal the sentiments, to which these and similar expressions have given birth; they compel us to think, that if the Doctor suffers our Establishment to survive, 'his poverty and not his will consents,' and that the Church of England will owe her safety to the impotence, rather than the regulation of his wrath. We trust also, that instead of there being one eminent individual in his Majesty's Cabinet, whom an evangelical jury may pronounce guilty of high treason, there are at least enough to form a jury upon the evangelicals themselves; and to give a verdict in favour of the Church, as often as she is called to their bar.

We here take our leave of Dr. Chalmers, and not without regret. For we assure our readers, that the Chapters which we have left untouched, are very nearly on a par with those from which our extracts have been taken; and on the ground that we have traversed, we have not started above half the game. There is an encomium upon evangelical senators, which is as fine as any thing in the volume. The days of triumphant Puritanism, the days of Peters, and Praise-God Barebones, are termed 'the Augustan Age of Christianity in our island!' And the difference between an elder of the kirk, and a deacon of the kirk, and the great superiority (as far as the spiritual edification of the people is concerned) of an unlearned man over a learned man, are set forth with great success. But it is needless to enlarge upon any of these topics. The idle, who are in search of amusement, may turn to the book itself, and will be repaid for their trouble. The busy must have long ago pronounced it a compound of solecisms in language, and contradictions in argument,—an amicable contest between false grammar and false logic, conducted on both sides with so much skill, as to make it impossible to determine which has the best of the battle.

A Tatar Marriage.

[From Mary Holderness's Notes on the Manners and Customs of the Crim Tatars.

WHEN a Tatar desires to marry, and has fixed upon the family from which he intends to choose his wife, (in which determination he must for the most part be influenced by interest, although the reputed beauty or good qualities of his bride may perhaps have been described to him by her attendants,) his first step is to obtain the consent of the father. This being accomplished, presents are sent according to the circumstances of the suitor, who now visits in the family on a footing of increased familiarity. None of the female part of it, however, are on any occasion visible to him, unless he can by stealth obtain a glance of his fair one, who possesses the superior advantage of seeing him whenever he comes to the house, through the lattice work which encloses the apartments of the women.

At the period fixed for the wedding, a Tatar Murza sends to all the neighbouring villages an invitation, to come and partake of his festivity and good cheer. Two, three, or more villages in a day are thus feasted, and this lasts a week, ten days, or a fortnight, according to the wealth of the bridegroom. Each guest takes with him some present, which is as handsome as his means will allow: a horse, a sheep, a lamb, various articles of dress, nay, even money, are presented on this occasion.

Much ceremony takes place in preparing the intended bride, on the evening before the wedding, of which I have been a witness. The poor girl either was, or appeared to be, a most unwilling victim. She was lying on cushions when I first entered, covered so as not to be seen, and surrounded by the girls who were her particular friends, the rest of the women attending less closely. The girls, at intervals, loudly lamented the loss of their companion, and she joined in the voice of woe. At length, the women told her that it was time to commence the preparations. In an instant the girls all seized her, and uttering loud cries, attempted to withhold her from the women, who, struggling against them, endeavoured to force her away. This scene lasted till the bride

was near suffering seriously from their folly, for she fainted from continued exertion, and the heat of the crowd; but this may be said to have ended the contest, for they were obliged to give room and air for her to revive, and some little time after she had recovered, the women took formal possession of their new associate. They then began to dye her fingers, her toe-nails, and afterwards her hair, which being tied up, she at last was left to repose. During the whole time I was there, she would not shew her face; and, in general, I have observed, that if one tells a Tatar girl that it is said she is about to be married, she runs immediately out of the room, and will never speak to a stranger on that subject.

The share which the priest has in the ceremony is, I believe, very slight: he attends the house of the bride's father, and asks at the window, whether she consents to the marriage. If she answers in the affirmative, he says some short ejaculatory prayer, blesses the couple in the name of the prophet, and retires. For this he receives a present of considerable value; a horse, or a sheep, or money.

The principal ceremony takes place on the day when the bride is brought home to her husband's house; and the chief visitors are then invited. Eating, drinking, and dancing to the music of a drum and bagpipes, form the greatest part of the entertainment, till the cavalcade sets out to meet the bride. She is always met at the frontiers of the estate on which the bridegroom resides, all the guests attending, and conducting the lady to her future dwelling. The party, when on the road, forms a gay and lively concourse, in which he, who in England would be called the *happy man*, is the only person who has not the appearance of being cheerful. Apparelled in his worst suit of clothes, with unshaven face, and perhaps badly mounted, he rides where he is least conspicuous, while a friend has the charge of leading another horse for him, which is always richly caparisoned. When the party attending the bride is arrived at the place of meeting, the mother, or some duenna who has the superintendence of the business, first makes a present of value to the person who leads

the horse, which if it be a shawl, as is generally the case, is tied round the neck of the animal. Afterwards, many small handkerchiefs coarsely embroidered, and little pieces of linen, or of coarse printed cotton, are distributed, for which the guests contend in horse-races. This occupies much time, and during the whole of it, the carriage which contains the bride waits at the distance of nearly half a mile. It never is brought nearer to the party, but the lady's father, or one of her brothers, attends it, in order to see the charge safely executed of delivering her *unseen* into the house of her husband. The better to effect this, the carriage is hung round with curtains inside, and if the party arrive somewhat early at the village, the vehicle is detained at the entrance of it till near the close of day, and till it is supposed that all are occupied in eating. When she reaches the door of her new prison, sherbet is brought her to drink, and some kind of sweetmeat is given with it. She is next presented with a lamb, which is actually put into the carriage with her, and afterwards transferred to one of her attendants. At length, after much bustle and preparation, the court being previously cleared of all spectators, large coarse blanketing is fixed up, so as to prevent all possibility of her being seen, and then, wrapped in a sheet, she is carried by her brother into the house. Here fresh forms and ceremonies await her. Being received into one of the most private rooms, a curtain is fixed up so as entirely to cover one corner of it. Behind this the poor girl is placed, who, after the annoyance and fatigue she has undergone, is glad to rest as much as she is able in this nook of her cage. Decorated now in all her gayest attire, and glittering with gold and brocade, she is still not permitted to be seen, except by her mother and female friends, who busy themselves in arranging her clothes in proper order, and in adorning the room with a profusion of gay dresses, embroidered handkerchiefs and towels, rich coverlids, and cushions of cotton or Turkish silk. All these are distributed around the room; even the *shifts*, being new for the occasion, are hung up with the rest, along the walls of the apart-

ment, forming an extraordinary sort of tapestry.

While this arrangement is taking place, the bridegroom, having parted with most of his guests, begins to prepare for a visit to his bride. Being now washed, shaven, and gaily drest, he is allowed about midnight to see his wife for an hour, at the expiration of which he is summoned to retire. Throughout the whole of the next day she is destined to be fixed in a corner of the room, and to remain *standing* during the visits of as many strangers as curiosity may bring to see her. The men employ themselves in horse-racing; and three or four articles of some value are given for the winners. The bridegroom makes a point of paying an early visit to those whom he considers his friends, taking with him some little present of his wife's embroidery.

Abstract of the Proceedings of the Thirty-fifth Convention of the Diocese of New-York, held in Trinity Church, New-York, on the 16th, 17th, and 18th of October, 1821.

[Continued from page 43.]

THERE was then read the following report of the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York.

The Board of Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, in conformity with the 9th article of the Constitution, respectfully submit the following, as their annual report, to the Convention.

The Trustees, at a meeting of their board, held on the 27th of October, 1820, adopted the following bye-laws:—

I. The board of managers shall consist of sixty members, exclusive of the president and secretary. They may appoint standing committees for the transaction of their ordinary business, the president being *ex officio* chairman of each committee. They shall be appointed annually on the day following that of the election of trustees; but if no appointment of managers be then made, those of the last year shall continue to act until others be appointed in their place. The board of managers may ap-

point stated meetings, but they may be convened specially upon the call of the president.

II. In case the president shall be absent from the city at the time of any meeting of the board of managers, or be unable to attend the same, he may, by writing under his hand, appoint from the board of managers a president *pro tempore*, who shall preside at such meeting.

III. The board of managers shall have power to take all necessary measures for the collection of contributions in aid of the objects of the society; and for this purpose to appoint agents, and organize auxiliary societies throughout the diocese. They shall also have power to direct the mode in which the funds of the society shall be kept and disposed of.

IV. The board of managers may, at their discretion, make provision for theological education, as well in the city of New-York, as in some interior part of the diocese. They shall have power to establish professorships, and to make rules and regulations for the government of any seminary which may be organized under the authority of this society.

V. The board of managers, with the concurrence of the president, shall have power to appoint professors, teachers, librarians, and other officers, provided they shall have been nominated at a previous meeting of the board.

VI. The board of managers shall have power to remove professors and other officers; but the concurrence of the president and two thirds of the managers present shall be necessary to the removal of a professor: and no professor shall be removed from office except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the board.

VII. Any congregation or society, or any individual or association of individuals, contributing twenty thousand dollars towards the founding of a professorship in the city of New-York, or ten thousand dollars towards founding a professorship in the interior of the diocese, shall be considered as the founder or founders of such professorship,

and shall have the right of nomination thereto, subject to the approbation of the president and board of managers. Professorships so founded shall bear the name of the founders, or such name as they may designate. In case of a vacancy in the professorship, the board of managers, with the concurrence of the president, shall be authorized to fill the same, if the founder shall neglect to nominate within three months after the vacancy shall be notified to him; or neglect within the like period to make another nomination in case the former one shall not have been confirmed.

VIII. Any congregation or society, or individual or association of individuals, contributing two thousand dollars for the founding of a scholarship, shall have the right to nominate, from time to time, the individual who is to have the benefit thereof; and such individual producing the like evidence of his qualifications as is required by the canons of the church in the case of candidates for holy orders, shall be entitled to gratuitous instruction in any seminary which the society may establish; and also to receive annually the interest of the said sum, at the rate of five per centum per annum. But such individual shall be subject to all the rules and regulations of the institution.

IX. Any congregation or society, or any individual or association of individuals, contributing five thousand dollars for the founding of a fellowship, shall have the right, from time to time, to nominate from the students who shall have completed the prescribed course of studies, the individual who is to have the benefit of the same as a fellow of the institution. The fellows, whilst unmarried and pursuing in the institution the course of theological studies prescribed by its regulations, shall have access to the library, and admission to all the lectures, and be entitled to receive annually, for a term not exceeding four years, the interest of the said sum of five thousand dollars, at the rate above mentioned. It shall be the duty of the fellows to perform such literary and theological exercises as shall be assigned to them; and if any fellow shall pursue any profession or employment otherwise than in the service or by per-

mission of the institution, or shall fail at any time to comply with the rules and regulations thereof, he shall forfeit his right to the benefit of the fellowship.

X. Any individual contributing by will, to the amount and for the purposes specified in either of the three preceding articles, shall have the right to designate the name of the professorship, scholarship, or fellowship, and also the person who shall possess the right of nomination according to the provisions contained in those articles respectively.

XI. The names of those who shall establish professorships, scholarships, or fellowships, agreeable to the foregoing articles, and the names of the contributors to the society, with the amount of their respective donations and contributions, shall be enrolled in its honorary register, as its founders and patrons.

XII. The board of managers shall have plenary power to carry into effect the objects of the society, in pursuance of its constitution and laws, and the constitution and canons of the church; and for this purpose they may make general rules and regulations, and, from time to time, adopt such special measures and arrangements as they shall deem conducive to the attainment of those objects.

XIII. The members of the society shall be entitled to vote by proxy at the annual election of trustees, their proxies being in writing, and attested by one or more subscribing witnesses.

Immediately on entering upon their duties, the board of managers appointed three committees, to whom were respectively intrusted the departments of finance, of arranging the plan of education, and of the procuring a library. These committees have given their attention to the duties assigned them.

In the course of the last winter, several communications were received from the vestry of the church and the academy at Fairfield, and from the rector, vestry, and the academy at Geneva—also from the corporation of Trinity Church, New-York, expressing their willingness to transfer a certain annual grant from the institution in Fairfield to one in Geneva, should the board deem

it expedient to fix their interior school at the latter place. On mature consideration this change was determined upon, and the western branch of the seminary was permanently located at that village, and is styled *The Interior School of Geneva*.

The education committee has submitted a plan of study, which has been adopted by this board. The various branches of sacred erudition are divided into seven classes:—

1. *Biblical learning*; comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and oriental literature, profane history in its connexion with sacred, and biblical chronology and geography.

2. *The evidences of revealed religion*; establishing the genuineness, authenticity, and credibility of the Scriptures, with the interpretation of them so far as may be necessary to the full exhibition of the evidence of their Divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

3. *The interpretation of the Scriptures*; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

4. *Systematic divinity*; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

5. *Ecclesiastical history*; displaying the history of the church in all ages, and particularly of the church in England, and of the Protestant Episcopal Church in this country.

6. *The nature, ministry, and polity of the Church*; comprising a view of the nature of the Christian church, and the duty of preserving its unity; of the

authority and orders of the ministry; with a statement and elucidation of the principles of ecclesiastical polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

7. *Pastoral theology*; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church, and the composition and delivery of sermons.

The professorships for instruction in these branches are arranged as follows, for the seminary in the city:—

A professorship of biblical learning; the department of the interpretation of Scripture being added.

A professorship of revealed religion, and of moral science in its relations to theology.

A professorship of systematic divinity, and pastoral theology.

A professorship of the nature, ministry, and polity of the church; the department of ecclesiastical history being added.

The office of librarian is also instituted, whose duty it is to take charge of the books, and assist the students in their references to them. It is his duty to attend at least one hour a day for three days in the week. Also, in conjunction with the library committee, of which he is *ex officio* a member, he is to take measures for increasing the library.

With the fundamental regulation, that the expenditures of the society shall in no case encroach upon its capital, or exceed its income, it has been resolved, that as soon as the funds of the society admit, the salaries of the above professorships shall be at least \$1200 per annum, and that of the librarian \$300 per annum; and that in the mean time such arrangements be made by the board, with respect to the salaries of the professors, as circumstances may render expedient and proper; it being understood, that until adequate funds are provided, the services of the professors and librarian shall be gratuitous; and that, when

such of them as may have parochial cures are to receive salaries from this society, arrangements shall be made with their parishes for a proportionable relinquishment of the parochial duties and emoluments.

The professorships for the interior school of Geneva are as follows :—

A professorship of the interpretation of Scripture, of ecclesiastical history, and of the nature, ministry, and polity of the church.

A professorship of biblical learning.

A professorship of systematic divinity and pastoral theology.

As soon as the funds of the society admit, the salaries of the professors will be at least \$800 per annum; and, in the mean time, and while they are engaged in other duties, and receiving other emoluments, their salaries are to be fixed by the board of managers as circumstances may render expedient.

The office of librarian for the interior school is also instituted, with the same duties as are assigned to the librarian of the school in the city of New-York.

Until statutes shall be prescribed for the regulation of the two schools respectively, they are to be governed by such rules as the professors in each, with the approbation of the Bishop, shall adopt.

The following professors have been appointed for the seminary in this city, viz. The Right Rev. John Henry Hobart, professor of systematic divinity and pastoral theology; Mr. Clement C. Moore, professor of biblical learning, the department of the interpretation of Scripture being added; Mr. Gulian C. Verplanck, professor of the evidences of revealed religion, and of moral science in its relations to theology; and the Rev. Benjamin T. Onderdonk, professor of the nature, ministry, and polity of the church, the department of ecclesiastical history being annexed; and the Rev. Henry J. Feltus is the librarian. For the interior school of Geneva, the following are the appointments made by this board, viz. The Rev. Daniel McDonald, professor of the interpretation of Scripture, ecclesiastical history, and the nature, ministry, and polity of the church, and librarian; the Rev. John Reed, professor of biblical learning; and the Rev. Orin Clark, professor of

systematic divinity and pastoral theology.

From a report of the professors in New-York, it appears that they "commenced instruction in their respective branches" in May last, to a class of four students, who (with the exception of one intermitting the course from ill health) have now passed to the studies of the second year; and that a class of five students has lately entered the course of the first year, to which an addition of four or five more may be expected. The whole number of students under their care is eight. By the regulations of the seminary the full course of instruction is to occupy three years. The entire report of these professors is here added. (To be continued.)

For the Christian Journal.

Concio ad Clerum.

And he withdrew himself into the wilderness and prayed. St. Luke v. 16.

OUR DIVINE Redeemer made it a frequent custom to withdraw from the multitudes for a time, and pray; teaching hereby the ministers of the Gospel that they are to receive *fresh* supplies of *light* and power from God by prayer; that they may be more successful in their work; and that they ought to seek frequent opportunities of being in private with God and their books. A man can give nothing, unless he receive it: and no man can be successful in the ministry, who does not constantly depend upon God; for the excellence of the power is all from him. Why is there so much preaching, and so little good done? Is it not because the preachers mix too much with the world, keep too long in the crowd, and are so seldom in private with God? Reader, art thou a herald of the Lord of Hosts? make full proof of thy ministry: let it never be said of thee, "He forsook all to follow Christ, and to preach his Gospel; but there was little or no fruit of his labour; for he ceased to be a man of prayer, and got into the spirit of the world." Alas! alas! is this luminous star, that was once held in the right hand of Jesus, fallen from the firmament of heaven down to the EARTH!

[Dr. Adam Clarke.

A magnificent Church.

A Church is now building in St. Petersburg, by order of the Emperor Alexander, the pillars of which are solid granite, nine feet in diameter, thirty-six feet long, and weigh about one hundred and ten tons: they were transported one hundred miles by water, in vessels built for the purpose.

Anecdote.

A few years ago an English sailor at Smyrna went into an open mosque at the time of prayer: seeing the Turks kneeling and bowing, he flung down his hat, and knelt down too. After prayers they seized on him, and took him before the Cady as a convert to Mahometanism. As he could not be made to understand their questions, the dragoman of the English consul was sent for, through whom he was asked if it were his wish to become a Turk? 'No!' he said.—'Why then did you go into the mosque?'—'Why, I saw a church-door open, and I thought any body might go into a church. I have not been in one for three years before, and I never will go into one again, if I can't do so without turning Turk.' It was not without great difficulty that the Turks were dissuaded from putting a turban on him by force.

For the Christian Journal.

Course of Religious Instruction in Trinity Church, St. Paul's and St. John's Chapels, in the city of New-York.

[A notice on this subject was read from the desks of the above Church and Chapels, on Sunday morning, the 24th of February, 1822. The following, which is somewhat altered from the notice then given, is published for the more full information of the congregations.]

THE ordinance of Confirmation will be administered in Trinity Church, on Sunday, the 17th of March, 1822; in St. Paul's Chapel, on Sunday, the 24th; and in St. John's Chapel, Sunday, the 31st, in the morning. It is desired that the persons to be confirmed, will present themselves for that purpose, in the churches to which they respectively belong, and that none will offer who are under the age of 14. In the week previous to the administration of Confirmation, in each Church, there will be divine service, and a preparatory address by the rector, every afternoon, except Mon-

day,* at four o'clock. After which, the male and female candidates for confirmation will assemble in separate portions of the Church, in order to be more particularly prepared for the reception of this holy rite. With this view it is requested that they read over, frequently and attentively, the Tract entitled "A Catechism for Confirmation," on which questions will be asked them in a familiar way, by one of the Clergy; which questions they may answer from the book or from memory, as they may think proper.

The Rector and Assistant Ministers have been for some time desirous of forming a more effectual system for the religious instruction of the children and young persons of the congregations. Different plans have engaged their attention, to which there appeared, on various grounds, objections. They now state the one which appears to them the best adapted for this purpose.

It having been found that when the catechising of the children commenced, at Easter, many of them left the city for the summer season, before they had gone through all the Catechisms; it is proposed to commence the catechising of the children on Sunday, the 3d of March, after divine service in the afternoon.

It is, however, considered very desirable that those who have been carried through the smaller Catechisms, and even those who have been confirmed, should receive the advantage of a more extended course of religious instruction, suited to their capacities, and to their progress in Christian knowledge. With this view it is proposed that the male and female young persons and others of Trinity Church, and of St. Paul's and St. John's Chapels, form themselves into as many classes as may be agreeable to them, without regard to the congregations to which they belong. Those, in each congregation, who purpose attending the course of instruction, and do not form themselves into classes, will constitute a distinct class. The object of these classes will be to make themselves acquainted with the "Companion for the Festivals and Fasts of the Church." This book is selected, because it contains a summary of the evidences of Christianity, and an explanation and defence of all its doctrines, as well as a view of Christian morals; in connexion with the principles and institutions of the Protestant Episcopal Church, with which it is so important that all who belong to it should be acquainted; and also a reference to all those passages of Scripture which have a relation to Christian doctrine and duty.

* In the afternoon of Monday, the Rector is engaged with the students of the Theological Seminary.

A course of lectures by the Rector, with divine service, will commence in the afternoon of Tuesday in Easter week, in St. Paul's Chapel, as being central to those congregations, and will be continued every Tuesday through the greater part of the year. In each of these lectures, some of those passages of Scripture which are quoted in a select portion of the Companion for the Festivals and Fasts, or some subject analogous thereto, will be explained and enforced; and on the following Saturday, the various classes will assemble separately at such hours as may be appointed, and will be attended by the Rector or one of the Assistant Ministers. It will be expected that the members of the classes bring, written out at length, all the texts of Scripture quoted in that portion of the Companion for the Festivals and Fasts, which were the subjects of the preceding lecture. Explanations of these texts will be given by the Clergyman who attends, in answer to any inquiries which may be made to him. An examination will then take place, in the following manner. The Companion for the Festivals and Fasts is in the form of questions and answers, which may be usefully multiplied, so that several questions may be asked on the answer to a single question in the volume. These questions will be stated by the Clergyman who attends the class, and the person to whom the question is addressed will be expected to find the appropriate answer, and to read it from the book.

The course of examination may be thus exemplified.

Selection from the Companion for the Festivals and Fasts.

Q. What do you mean by the Christian religion?

A. The Christian religion is that revelation which God made of his will by his Son Jesus Christ, wherein are contained doctrines to be believed, precepts to be practised, and motives to enforce obedience.

Q. Wherein appears the truth of the Christian religion?

A. The truth of the Christian religion appears from that full and clear evidence which our Saviour and his apostles gave of their divine mission and authority, by prophecies and miracles; and from the nature of the religion they taught, which is worthy of God, and tends to promote the happiness and welfare of mankind.

Q. What proof have we that there ever was such a person as Jesus Christ, and that he suffered under Pontius Pilate?

A. It is a fact which has never been disputed, that there was such a person as Jesus Christ, who lived in the reign of the emperor Tiberius. It is not only universally acknowledged by Christians, but

hath been owned by *Jews** who have written of those times; and the *Heathens* themselves have borne their testimony to the truth of this matter of fact, as *Tacitus*, *Suetonius*, and *Pliny* the younger. That the same Jesus was crucified under *Pontius Pilate*, is averred both by Christians and *Jews*. The Christians professed it, notwithstanding the ignominy they might thereby seem to bring upon themselves, who worshipped him as a God; and the *Jews* owned it, notwithstanding the provocation they might thereby give to the Christians; for it was by their ancestors that he was delivered to be crucified. It is very probable there were public records of the whole matter at *Rome*, as the account was sent by *Pontius Pilate* to *Tiberius*: For the ancient Christians, in their apologies, appealed to it, which they had too much understanding and modesty to have done, if no such account had ever been sent, or had not been then extant. The great enemies of Christianity, *Celsus* and *Julian*, never made this matter of fact a controversy. No history, therefore, can be better established by the unanimous testimony of people very different from one another, than that of the life and death of Jesus Christ.

Q. What evidence did Jesus Christ give that he was a prophet sent from God?

A. All the former prophecies which related to the *Messiah* were fulfilled in him. This ought to have been a convincing argument to the *Jews*, who owned these prophecies to have been of divine inspiration. He received the testimony of a voice from heaven several times. He was endowed with the power of working miracles; and particularly with the gift of prophecy, proved and made good by the fulfilment of his own predictions; than which nothing can be a greater evidence of a divine mission, because the greatest proof of infinite power and knowledge.

Q. What prophecies that related to the *Messiah* were fulfilled in Jesus Christ?

A. All those prophecies that concerned the birth and life of the *Messiah*, his death, resurrection, and ascension, were fulfilled in Jesus Christ.

Q. What prophecies that related to the birth of the *Messiah* were fulfilled in Jesus?

A. According to *Jacob's* prophecy,† the *Messiah* was to come about the time of the dissolution of the *Jewish* government; the sceptre was not to depart from *Judah*, that is, the power and authority of the *Jewish* government were not to cease, till *Shilo* came; by whom the ancient *Jews* did understand the *Messiah*. It was also foretold by the prophets *Haggai* and *Malachi*,‡ that he should come before the destruction of the second temple; and the destruction of

* Josephus. † Gen. xlix. 10.

‡ Hag. ii. 6, 7, 8, 9; Mal. iii. 1.

the temple was foretold by *Daniel*,* with the precise time of our Saviour's coming. And to manifest to the world that *Christ* is come, the *Jews* are now dispersed among all nations, and their government lost, and their families confounded: The second temple is long since destroyed, and the city of *Jerusalem* made desolate, which was foretold should be after the cutting off of the *Messiah*.† As the time of *Christ's* birth was foretold, so was the place of it. It was prophesied that the *Messiah* should be born in *Bethlehem* of *Judea*:‡ and the providence of God so ordered it, that *Joseph* and *Mary* should be brought up to *Bethlehem*, by a general tax which *Augustus* then laid; not only that she might be delivered, but that their names might be there entered, and their family ascertained and proved, without doubt, to have descended from *David*. The person of whom our Saviour was born was likewise foretold: according to *Isaiah*, she was to be a virgin; and thus *Christ* was emphatically the seed of the woman, agreeably to the promise made to our first parents."

The above answers will admit of the following questions;§ to which, as before stated, appropriate answers will be found in the book, and which must be read therefrom.

"1. What is the Christian religion, and what does it contain?—

2. From what does the truth of it appear?

3. Of what is the Christian religion worthy, and to what does it tend?—

4. Has it ever been disputed that there was such a person as *Jesus Christ*, and when did he live?

5. Who besides Christians acknowledge this fact?

6. What Heathen writers have borne testimony to it?

7. Under whom was *Jesus Christ* crucified, and who have asserted it?

8. What account was probably sent to Rome?

9. Who were the great enemies of Christianity?—

10. What prophecies were fulfilled in *Jesus Christ*?

11. What testimony did he receive from Heaven, and with what was he endowed?

12. What prophecies concerning *Messiah* were fulfilled in *Jesus*?—

13. What was the prophecy of *Jacob*, and who did the *Jews* understand by *Shilo*?

14. When did *Haggai* and *Malachi* say *Messiah* should come?

* Dan. ix. 24, 25, 26, 27.

† Micah v. 2. ‡ Matt. ii. 6.

§ A small Tract containing all the questions, and the Companion for the Festivals and Fasts, may be had at T. and J. Swords's, No. 99 Pearl-street.

15. What was foretold by *Daniel*?

16. What proves to the world that *Christ* is come?

17. What has become of the second temple, and the city of *Jerusalem*?

18. Where was it prophesied *Christ* should be born, and by whom?

19. What occasioned *Joseph* and *Mary* to visit *Bethlehem*?—"

The texts in the above passages, which are to be written out, and of which explanations are to be given, and on which inquiries may be made, as inserted at the bottom of the page, and are Gen. xlix. 10; *Haggai* ii. 6, 7, 8, 9; *Malachi* iii. 1, &c.

While in this mode of examination there will be a considerable exercise of ingenuity and judgment; it presents no circumstance calculated to embarrass the most timid, or that should deter any persons from engaging in it. The course of instruction appears to unite the advantages of Biblical information with a systematic digest of the contents of the Bible. And those who attend this course will become acquainted with the evidences and doctrines of Christianity, and the principles and institutions of the Church; with the arguments that support them, and the answers to the objections that may be urged against them; and also with all those parts of the Holy Scriptures which establish or enforce Christian doctrine and duty; and will thus acquire a systematic and practical knowledge of the sacred volume. This plan, it is proper to mention, has been, *in part*, successfully tried in a congregation in an adjacent diocese,* where a class of young persons and others have, for several years, with pleasure and profit, been instructed by their Minister in the Companion for the Festivals and Fasts.

The Rector and Assistant Ministers, feeling deeply the responsibility of their charge, and impressed with the high importance of religious instruction, are exceedingly solicitous that the plan which they propose for this purpose, should be carried into effect. It is obvious, however, that all their efforts will be unavailing without the zealous cooperation of parents and others, and of the children and young people of the congregations. They will not, however, for a moment suppose, that in regard to that knowledge which makes wise unto eternal life, and that concern which is beyond all estimate—the salvation of the soul—there are any persons who will be indisposed to avail themselves of the means which their pastors proffer them, and which, it is humbly hoped, will prove instrumental, through the divine blessing, in promoting their happiness here and hereafter.

* St. John's Church, Elizabeth-Town, New-Jersey, of which the Rev. Mr. Rudd is rector.

It is requested that those who are disposed to form themselves into classes, will do so as soon as they can with convenience, and furnish the names of the members of the respective classes to the Rector or one of the Assistant Ministers.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church.

New-York, Feb. 25, 1822.

Obituary Notices.

MRS. ANN RAYMOND.

DIED, at Oysterbay, on the 21st of October, 1821, Ann Raymond, widow of the late Andrew Raymond, Esq. aged 57 years.

The eulogies of the dead are often only the fond effusions of the living, who delight to represent departed worth, not in the sober language of truth, but with all the heightening and extravagance of grief and affection. And while each excellency is magnified, every fault is forgotten or forgiven. From the undistinguishing prodigality of funeral praise, ordinary merit often takes the place of the most exalted, and the *spiritual* and perfect are confounded with *babes in Christ*. For the purpose of example and encouragement it is almost useless, because it is so seldom true; and the good which might be derived from faithful delineations of the Christian character is prevented by the suspicion which is brought on all.

An attempt, therefore, to pourtray the person whose death is here noticed, will be peculiarly embarrassing, as it cannot be done justly without an air of extravagance. She was regarded by those who knew her best as one of the most pious among women. She *walked by faith and not by sight*, considering all that passed before her eyes as a *vain shadow*, and the things which are invisible as alone real, enduring, and worthy of her desires. God had early withdrawn her affections from the world by the operation of his grace; and, to make the detachment complete, he laid upon her his chastening hand, and took from her the choicest of earthly blessings. In nearly twenty years she had scarcely a day of uninterrupted health, and even during the short reliefs from a painful sickness, she felt a debility and

langour which would have been scarcely less distressing, had not the vivacity of her spirits, and the efforts of her mind, produced an excitement that made her almost insensible to the sufferings, under which others would have yielded and sunk. Nature was sometimes ready to repine, but the rising murmur was immediately suppressed. She knew that *in very faithfulness she was troubled*, that *mercy was mixed with judgment*, that *her trials were more precious than of gold that perisheth*, that those who *endured unto the end should be saved*; and, therefore, she was not only submissive, but thankful to her Heavenly Father for his chastisements; she *looked unto Jesus* as an example of patience, trusted in the sufficiency of his grace, and rejoiced in the hope of his glory.

Her love of God was of that perfect kind which *casteth out fear*. All her views of his character were just and engaging, and in her reverence there was something so filial, in her confidence such tranquillity and repose, in her gratitude such fullness, in her pious affections such tenderness and warmth, that *the High and Holy One who inhabiteth eternity* seemed to be brought down in some degree to human conceptions and feelings, and without being degraded, to be regarded almost as an earthly benefactor and friend. She lived for his glory, and those portions of time were most valued by her which were more immediately connected with his honour and praise. The most common of all her complaints was occasioned by her frequent and necessary absence from the services of the sanctuary; and David, in his exile, could scarcely have uttered the words more passionately, than she did in adopting them, *O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God*. But as the best substitute which she could make for social worship, she took up her Prayer Book and Bible morning and evening, and by her solitary offerings maintained a secret communion with the faithful.

This fervour in her devotions would

have been less admired, had it not been restrained by discretion. But for the expression of the highest feelings she thought no other language necessary, than that which the Church had prescribed, and all the offices of the Liturgy were the theme of her praise, as they were the source of her delight. Nor was she in the habit, either from conceit or curiosity, of attending on the services of those who were not duly authorized to minister in holy things. She considered the Church as *built upon the foundation of the apostles and prophets*, as *the pillar and ground of the truth*, as the appointed channel of God's mercies to his fallen and guilty creatures. And she therefore deplored the errors of those who had separated from it, though she lived with all of them in "the bond of peace," and with some in the *fellowship of love*. For the odour of her sanctity was spread abroad, and her company courted by many on general grounds, who were opposed to the distinctive principles of her faith.

Her humility, however, was never corrupted by this silent adulation, and whilst edifying every body by her example, she seemed to regard herself as lower than the most unprofitable of God's servants. Her tempers, indeed, were all moulded by the influence of the Gospel, and though naturally rather warm and impetuous, she was meek, gentle, and forgiving, cheerful and contented, abounding in kindness and love.

These Christian dispositions were not brought out as effectually into the active duties of life, as they undoubtedly would have been had her health permitted her to take a greater share in its concerns. But in the limited sphere in which she was enabled to move, in the bosom of her family, the company of her friends, and her occasional intercourse with society at large, there was sufficient evidence that, under other circumstances, the example of her conduct would have been as useful as her piety was illustrious.

In exalting, however, the gifts of grace in her, we do not forget the failings of humanity. There were infirmi-

ties of purpose and involuntary transgressions; but it is not often that we find in any one purer intentions, holier desires, greater exertions, and firmer reliance on divine help, than were constantly shown by this humble and faithful servant of the Lord.

Many years have elapsed since the writer of this notice was brought into her society, and the intimacy which was then begun was only interrupted by her death. In sickness and in health, in joy and in sorrow, in the innocent cheerfulness of common conversation; or in the moments of pious confidence, when the heart unburthened itself and revealed those feelings to friendship which humility and distrust would have concealed from strangers; on all occasions in which he saw her, he felt himself happier and better. It was his melancholy pleasure to administer to her, in her last illness, the Supper of the Lord, of which she had not expected again to partake till she should sit down at the eternal Supper of the Lamb. And never was her love to God so ardent, her trust in the Redeemer so firm, her *consolation in the Spirit* so refreshing, her devotion so high, her hope so "full of immortality." She suffered long and acutely, and it was a relief when the pangs of the body were over, and her spirit *entered into the joy of the Lord*.

Thus our ties are severed, but not for ever. With those who *die in the Lord* there is still a communion. We cherish the recollection of their graces, and while their worth aggravates the sense of our loss, it consoles us. We are animated by the happy termination of their course. We long for our reunion with them, and treading in their steps, or rather in the steps of Him whom they followed, we live in the hope, that when *He* and they *shall appear*, *we shall be like them*.

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MRS. MARY PARKER.

DIED, suddenly, on Tuesday, the 29th of January, 1822, Mrs. Mary Parker, wife of Mr. William S. Parker, bookseller, of Troy, aged 40 years—the mother of ten children, six of whom survive her—the youngest aged seventeen months.

To delineate characters, and represent the delicate shades that distinguish those that are equally good, requires not only close attention to the various movements of the human heart, but nice discrimination of mind, and a peculiar talent for unfolding to others what is discerned by itself. Still, almost all can feel the effect, of what but few can explain. It is without any pretension to a capacity for the latter, but under the full influence of the former, that the writer would speak of his departed friend.

To say that she was a faithful wife, endeared to her husband by every expression becoming the relation; a dutiful child, a tender mother, a kind and obliging neighbour, and an exemplary Christian, would be saying no more of her, than is true of every woman, who properly fills the station allotted her by Providence. All this we can say of her. Still we feel that there were some conciliating qualities in her, that all this, though it may imply them, does not bring distinctly into view. What these were, is best understood by her friends and neighbours, who were flooded with tears, and overwhelmed with sorrow at her death; and those tears, and that sorrow, are the best explanation that can be given of them.

The loss of so much excellence, and of one so much needed in her family, must be keenly felt by her surviving partner; and, when we think of him alone, with his group of little children around him, it awakens a sympathy that words can but poorly express; nor are we forgetful of the pang of sorrow excited by this death in the bosom of a tender mother, nor of the grief occasioned by it in the hearts of many other of her relations and friends. We commend them all to the indulgent care of him who can sustain the sorrowful, and dry up the tears of the afflicted. Though clouds and darkness surround thee, yet just and true are thy ways, thou King of Saints.—*Troy Post.*

Convention of the Protestant Episcopal Church in South-Carolina.

THE Protestant Episcopal Church, in the diocese of South-Carolina, held

their annual Convention last week. There were present, the Bishop, 11 Priests, and 6 Deacons, and 39 Lay Delegates, representing 21 churches. The Church in this diocese at present consists of the Bishop, 21 Priests, 7 Deacons, and 35 organized congregations.

The Convention sat four days, and business of considerable interest was transacted. Measures were adopted for the increase of the Bishop's Fund, and for the endowment of that important institution, the General Theological Seminary, established in New-York. The first public suggestion of such a Seminary, it is believed, was made in our Convention. It has since been cherished, and recommended at every meeting of that body; and now, having, by the munificence of a deceased individual of New-York, obtained the means of successfully commencing its operations, upon a larger and more efficient scale, it is earnestly to be hoped, that its progressive improvement will be secured by the increased liberality of Episcopalians in every part of the United States. The Convention have likewise recommended to the members of the Episcopal Church, in this state, to extend their patronage and support to the *Gospel Advocate*, published in monthly numbers, in Boston, at one dollar a year, and the *Christian Journal*, published monthly in New-York, at two dollars a year. These publications are well conducted, and contain, besides the religious intelligence of the day, much matter that is important to the Christian, and peculiarly interesting to Episcopalians. The Convention have likewise expressed their high approbation of the pious labours of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," and of the manner in which that excellent institution has been conducted, and have recommended it to Episcopalians as highly worthy of their confidence, and most liberal support. Several other subjects engaged their attention, and evinced their zeal for the prosperity of that portion of Christ's Church, upon whose concerns they had met to deliberate.—*Charleston Courier*, 20th Feb. 1822.